Special Article.

THE TRUTH

By **H. A.**

ALLseekers after Truth when they begin to imagine they have found it out seem to lose all power of expression and all interest in life itself. Perhaps it is so simple, abstract and self-evident that it defies description and yet embraces all knowledge and wisdom, past, present and future, which again is but an infinitesimal part of the whole, whatever that be.

The knowledge that man has no control over the course of events damps all enthusiasm in him for self-expression—arguments, propaganda, sacrifice, service, in fact all activity. Everything, including his own thoughts and actions, will take its own course in spite of him. This attitude of mind, a result of the dawning of the wisdom, tends to kill all initiative in him, bringing him to a standstill in the middle of the eternal fight for survival of the fittest. He just drops out of the picture to become a disinterested onlooker.

Fortunately for the world there are not many gifted (or burdened?) with that insight, which serves as a brake and handicap to human activity. The All-Wise has seen to that; or the fun of creation itself would have been frustrated. Is not ignorance bliss, after all, and a boon to humanity at large?

The farthest limit of all knowledge, as has been recognised, is the realisation that you can never know the whole Truth. Because the seeker himself, along with his whole environment, is only an insignificant part of that whole, and a part can never hope to overreach the whole.

And since it is a futile quest—this search for Truth—it is safer for people not to bother their heads much about how's, why's and wherefore's which lead one nowhere.

Limits

Too much independent thinking has been the bane of humanity of late, with disastrous results, some of which we are experiencing even to-day. In our limited world surely there must be, and there are, limits to everything—thoughts included. It is precisely for the same reason, among others, that the Quran enjoins upon the believers to base their society and government upon *ita'at-i-Amir* (explicit obedience and undivided allegiance to the Leader)—*atiullaha wa atiur Rasoole wa ulil-amre minkum* (obey God through your Prophet and, in his absence, through your Leader).

By the very nature of the programme set out in the Quran, which is a complete code of human conduct, there is no room for party system or the consequent temptation of vote-catching. Human ingenuity has not been able, so far, to produce a better and more practicable programme than what is contained in the Quran. All for One and One for all is the guiding spirit of Islam which effectively eschews personal or political jealousies. The entire people constitute the Assembly who have but once, not periodically, to elect an Amir in whom they have complete confidence that he will carry out their God-given programme as embodied in the Quran. The Amir chooses some of the universally recognised best brains from amongst them as his advisers (*Majlise Mashawerat*) whose advice he is not bound to seek or to act upon if sought. They are there to express their honest opinion when called upon to do so and to faithfully and ungrudgingly abide by the Amir's verdict even if it goes contrary to their unanimous advice. Thus the entire ultimate responsibility of guiding and protecting the Faithful, in matters temporal as well as spiritual, falls upon the shoulders of one man, making him ultra-cautious and ever-alert lest one little error on his part make him answerable not only to his own people here but also to the Creator in the hereafter.

The views expressed in this article are not necessity those of THE DAWN.

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Retribution

And retribution in Islam is swift and sure. Quranic justice is no respecter of personalities, howsoever high for the time being. Islam recognises no divine or birthright to kingship or leadership. The moment the people feel their leader is failing to interpret the spirit of the Quranic law they can throw him out by expressing no-confidence in him or by force, if that is necessary.

The leader on his part is enjoined to climb down soon as he finds the people no longer repose confidence in him and to join them in electing a new leader and to obey him faithfully, ungrudgingly and wholeheartedly. Leadership in Islam is nobody's monopoly for private aggrandisement, nor does it carry worldly temptations about it which are likely to make people stick to it like leeches. It entails immense service and sacrifice, with little or no corresponding worldly gain. His life, as those of his people's, is dedicated and surrendered unto Allah for Whom he commands and for Whom he obeys, as the case may be—all for One and One for all.

Thus freed from the obsession of political intrigues, unlike under modern democracy, the people have ample leisure to pursue their various vocations in life with that singleness of purpose and sense of security which helps to swell the common pool of human progress and prosperity.

Dynamic Democracy

Such is the democracy that the Quran brought for mankind. It was tried out in the early days of Islam—*Quroon-i-oola*—and it worked with conspicuous success as no other system has worked even half as smoothly so far. During that period Islam changed not only the territorial complexion of the wotld but also the intellectual attitude of man's mind by announcing the glad tidings for the first time that he was God's Representative on Earth—*Khalifatahullaha fil arz*—for whom the Earth, the Heavens and the whole Universe were holding in trust, hidden in their wombs, immense wealth of material and energy which were waiting to be tapped and harnessed to whatever purposes he would like to turn them. Light and learning and peace went in its wake, and even the enemies were welcome to kindle their own little lights from the blazing torch of learning that Islam held aloft. It also taught them for the first time equality and brotherhood of all mankind—transcending all barriers of race, colour and geography—and justice, fairplay and toleration in their dealings, notwithstanding differences of faith or ideology. The forces thus released by that dynamic democracy of Islam continued to benefit mankind from Spain and Dakar in the west to China and Singapore in the East for close on a thousand years—a record without parallel in all history.

Present day dictartoship and democracy both hopelessly fall short of Islamic democracy which was a happy combination of both. No other combination would work, nor any has worked so far, with any appreciable success. Since then the world particularly Europe, evolved and experimented with so many systems, but none would fit in with human nature and requirements.

Voice of Reason

While the world had been muddling through these experiments, Reason all these ages had been crying hoarse: Do by all means evolve a better system and society if you can, but for Heaven's sake and in your own interests stick to the only known and tried democracy of Islam till you have found out something better. But the Christianity-ridden Europe, with its inferiority complex, would

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